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John E. Zercher

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# *Evangelical* **VISITOR**

July 10, 1977



# Religious News

## Creation-Evolution Text Ordered Removed From Indiana's Schools

A Superior Court judge in Indianapolis, Ind., has ordered the Indiana Textbook Commission to remove a controversial textbook stressing the biblical version of creation from the approved list of books for public school use.

Although the commission had argued that "Biology: A Search for Order in Complexity" merely presents both biblical and evolutionary creation theories, Judge Michael T. Dugan said it clearly seeks "the promotion and inclusion of fundamentalist Christian doctrine in the public schools."

The book's claim that it presents a "balanced view," he said, "is a sham that breaches the 'wall of separation' between church and state voiced by Thomas Jefferson."

## Crime Increasing Because Church-Family Ties Loosening—Harvard Professor

Crime is getting stronger because religious and family influences are weakening, says a Harvard political scientist.

James Q. Wilson links the rise in crime with faltering spiritual and family ties, tracing crime statistics as far back as 1830.

As citizens lose their belief in God they lose their belief in the hereafter and begin to live like animals in a jungle, Dr. Wilson said.

## Worldwide Mennonite and Brethren in Christ Membership Increases

Mennonite and Brethren in Christ worldwide membership now stands at 606,000. This is an overall increase of almost 4% over the 1976 figure of 583,000. This total is reflected in the 1977 Mennonite World Directory released by the Mennonite World Conference Secretariat, Lombard, Illinois.

This membership reflects Mennonite and Brethren in Christ bodies and groups in 39 countries on six continents. It includes approximately 70 organized bodies plus many additional groups not formally organized into conferences.

Again this year growth figures for the Third World significantly overshadow the figures for North America and Europe. Membership in Asia reflected the largest rate of growth, 13.3 percent. In Africa, membership increased by 7.7 percent, while Latin America showed only a small growth, 1.1 percent, compared with a very large growth of 29 percent last year.

Membership for Europe remained stable while the North American membership increased by two percent.

## Billy Graham Sets Las Vegas Crusade

Evangelist Billy Graham has set Feb. 1-5, 1978, as the dates for his Las Vegas, Nevada crusade, according to church and lay leaders in the host city.

Meetings will be held in the East Exhibit Hall of the Las Vegas Convention Center which has been described as a football stadium under a roof. It can accommodate up to 20,000 people.

Graham's next crusade is in Cincinnati, Ohio, Oct. 21-30.

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## From the Editor

If one were a resident of England the name of the author of the lead article would be almost a household name. A prolific writer, editor and British television personality, Malcolm Muggeridge has in recent years turned from agnosticism to the Christian faith. If what you have heard about the writer or read of his writings raises some questions in your mind remember that our Christian life is a pilgrimage and a maturing experience.

Do not let the size of the article dissuade your reading it. Probably it would be more accurate to say do not let its length dissuade you from starting it. Once started the chances of your finishing it are very good. The writer is a master at his craft.

The article on the Bible, jointly authored by Helmut Harder and the editor, was written in the interest of *The Foundation Series*, stating the principles of biblical interpretation which underlies the curriculum. The article is worthy of study in a broader context as a statement of principles for interpreting and understanding of Scripture.

In a recent column (June 25) I called attention to the autobiography *Saved to Serve in Kentucky and Elsewhere* by Albert Engle. Brother Engle has informed me that there were a number of copies in which the pages were assembled incorrectly. Anyone having purchased such a copy should return it to Brother Engle for replacement.

## Evangelical Visitor

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# Editorial

## The Secretary

IT may not be inappropriate in this 200th Anniversary Biennium to consider the responsibility of those who keep the record of the life and history of the church—the secretaries. Whether it is an ad hoc committee or a general board of the denomination the role of the secretary is crucial.

The remuneration is usually the same as the other members of the committee or board. The work is often considerably more. It is easy to move that “the secretary do it.” So in addition to recording the action of the meeting the secretary carries out the action, writes the reports, and prepares the agenda for the next meeting. One is tempted to suggest that we add one more special day to the church’s calendar, “Secretary’s Day.”

Let me make a few observations on the secretary’s role in the life of the church and the responsibilities which accompany the office.

a. There is the need for accuracy and completeness. I know from experience that it is sometimes difficult to determine just what a committee has decided. But a secretary will serve the committee best if he or she insists on taking time to be certain that the secretary’s understanding and the committee’s understanding of any given action agree.

The record of the action should be as brief as accuracy and completeness permit. When the minutes are read for approval at the subsequent meeting it should be clear what the previous action was. It is unfortunate if a sizeable period of time at any meeting is taken up in interpreting what was recorded of the past meeting’s actions. Accuracy and completeness of the minutes are basic to the secretary’s function.

b. The minutes should be written and distributed to each member promptly. A lapse in time can also be a lapse in memory. More important is the fact that if the chairman or a member has responsibilities growing out of the meeting’s action he should know what these are in order that he may carry them out.

c. The secretary should make at least one more copy of the minutes than there are members on the committee or board. This copy should make up the official set of minutes—bound together in an inexpensive folder. (In some organizations this official set may be compiled in a Minute Book).

The point is that the secretary should have a personal set of minutes and be custodian of the official set. The wisdom of this becomes apparent when we consider the possibility that the secretarial office of a committee may change even with the one who had served as secretary remaining on the committee. The past secretary, now a member of the committee, should have a personal copy of the minutes. If only one set had been maintained this set would need to be passed on to the new secretary.

d. When a committee or board is dissolved the secretary’s final responsibility is to dispose of the records—including the official minutes—in accordance with the instruction of the board or superior authority. They should not be destroyed by decision of the secretary or stored among personal and family records.

In conclusion we would remind each member of a board or a committee that the minutes you receive are not

personal property but belong to you only as long as you serve on that committee or board. When your term is complete and someone else takes your place your file of minutes and other significant documents should be turned over to your replacement. He or she then has the record of the actions of the group and is in a far better position to serve.

If an ongoing committee or board is increased in size it would be proper to provide, within reason, a set of the minutes for the additional members. Photo-copy machines make this possible.

In addition to the other gifts which a committee or board member has, he or she should have a manila file folder in which the minutes are kept. This will increase the member’s value to the committee. This is also a way by which we who are members of the committee can say to the secretary, “Thank you for your good work. We are appreciative of it.” This careful filing permits us, as well, to pass on to those who succeed us a file of the minutes of the committee’s work.

Z

## Special Announcement

### Bishop Nominees—1978-1984

During this 1976-1978 biennium the Bishops’ Nominating Committee has been working on the preparation of a slate of nominees for the five bishops to be assigned to the six regional conferences of the brotherhood. This slate will be presented to the 1978 General Conference for final election for the term 1978-1984. The slate and recommended assignments are now completed.

In the meantime other matters must be considered and effected in light of acceptances by brethren to nomination for election. Therefore the Bishops’ Nominating Committee deems it advisable to announce the slate so as to facilitate such considerations.

The slate of nominees for bishops and recommended assignments are as follows:

#### Nominees for reelection

David E. Climenhaga—Central Conference

R. Donald Shafer—Midwest and Pacific Conferences

#### New nominees

Alvin J. Book—Allegheny Conference

John Arthur Byers—Atlantic Conference

Harvey R. Sider—Canadian Conference

Retiring bishops are planning for other ministries in the church. Bishop Byers plans to enlarge his ministry with the Gospel Tide Hour. Bishop Ginder plans to serve in a spiritual renewal ministry under the aegis of church agencies. Bishop Sider plans for an outreach ministry under a church agency. More specific announcements will be made on these plans at a later date.

Arthur M. Climenhaga

General Conference Secretary and

Chairman, Bishops’ Nominating Committee



# The Christian Alternative

Malcolm Muggeridge

IT would be very difficult for anybody looking around the world today to resist the conclusion that something has gone very badly awry with what we continue to call western civilization. This awareness is, in my opinion, muffled, if not obliterated, by the media, which manage to induce us to take for granted such continually explosive situations as, for instance, in Northern Ireland, the Middle East, Southern Africa, and so on. They would have us see as positively beneficial, as an enlargement of our freedom, an enhancement of the quality of our living, the clear and ominous erosion of the moral standards on which our traditional way of life has been based.

I read once of an experiment—a rather horrible experiment—in which some frogs were put into a bowl of water. The water was very gently heated, and by the time it was boiling, the frogs were all dead. None of them had made the slightest effort to get out, because the heating of the water had been so very gradually done. Well, it seems to me that we may well see ourselves as the frogs, and the media as the gas ring which keeps the water's temperature imperceptibly rising. And my suggestion to you is that it is rapidly approaching boiling point.

As for the reversal of moral standards so that, as the witches chant in *Macbeth*, "Fair is foul and foul is fair," there is a quotation by a French writer I admire very much: Simone Weil. It bears very closely on this—not just confusion between the concepts of good and evil, but actual replacement of one by the other. Let me read you the quotation: "Nothing she writes is so beautiful, nothing is so continually fresh and surprising, so full of sweet and perpetual ecstasy as the good; no desert is so dreary and

monotonous and boring as evil. But with fantasy, it's the other way around. Fictional good is boring and flat, while fictional evil is varied, intriguing, attractive, and full of charm."

Simone Weil wrote that a decade or so before television had been developed to attract huge audiences all over the world, becoming incomparably the greatest fabricator and purveyor of fantasy that's ever existed, occupying as it does the attention of the average adult in our western part of the world for some 35 hours a week, or 12 years of his three score and ten years of a normal life span. And it seems to me that generally speaking, its offering bears out Simone Weil's proposition to a quite remarkable degree, for in them it's almost invariably *eros* rather than *agape* that provides all the excitement, success and celebrity rather than a broken and contrite heart that are made to seem desirable, and "Jesus Christ, Superstar" rather than Jesus Christ on the cross who gets a folk hero's billing.

After all, good and evil provide the theme of the drama of our mortal existence. In this sense, they may be compared with the positive and negative points which generate an electric current. Transpose the points and the current fails, the lights go out, darkness falls, and all is confusion. The darkness which is falling on our civilization is likewise due to a transposition of good and evil. In other words, what we are suffering from is not an energy crisis, or an overpopulation crisis, or a monetary crisis, or a balance of payments crisis, or an unemployment crisis but from the loss of a sense of a moral order in the universe. Without that no order whatsoever, economic, social, or political, is attainable. For Christians it is derived from that terrific moment, when, while all things were in quiet silence and that night was in the midst of her swift course, Thine almighty Word leaped down from heaven out of Thy royal throne, leaped down to dwell among us, full of grace and truth. It was thus that Christendom came into existence,

and to abandon or repudiate the almighty Word from which it's derived would be infallibly to wind up 2,000 years of history and ourselves with it.

It's true, of course, that my own sense of a world hopelessly at sea, hopelessly lost in fantasy and cut off from reality, has been heightened by the practice of the profession of journalism—what St. Augustine aptly called "being a vendor of words." In his case it was applied to his professorship of rhetoric at Milan, but equally applicable to editorial chairs and ancillary posts. I look back on more than half a century of knock-about journalism of one sort and another, comprising pretty well everything in the business, from ultra-solemn editorial pieces to those seated at a typewriter staring at a brick wall and tapping out sentences like the people of this country will never for one moment countenance. You know they're going to countenance with the utmost ease if not indifference, pontifical dispatches hurriedly put together from our special correspondent here, there, and everywhere, and largely garnered in bars where our journalists congregate.

Then after this chastening ordeal, subsequently venturing into television studios, there to await the zooming down of the camera's bloodshot eye, the clapperboard's clap and the floor manager's cry of "Action," to be followed in due course by "Cut." From "action" to "cut." Shall I hear when my own end comes, I wonder, a voice from on high pronouncing that in-exorable syllable, "Cut"?

Then, you know, there are those terrible panels to which the BBC is greatly addicted. They normally consist of a professor of sociology from Leeds, a mustached life peer, a nondescript clergyman loaded with mutt-chop whiskers, and somebody like myself. Do the panel think? Oh, yes, we do. Thinkers, all of us.

Participation in such panels is rather addictive and probably accounts for a recurrent nightmare that afflicts me: I am in a BBC studio deep

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*The noted reporter, author, critic, lecturer and TV commentator presented this message at the 29th annual Evangelical Press Association Convention. Mr. Muggeridge, who was one of the speakers at the Lausanne Conference on World Evangelism, has by his writing and lecturing witnessed to his pilgrimage from agnosticism to faith in Christ. The Evangelical Visitor is a member of the Evangelical Press Association.*



# The Skeleton in My Closets

Carol Thompson

ONE OF OUR GREAT contemporary myths is that money cannot buy happiness. It can. An afternoon of window shopping at Bloomingdales really turns me on. I have no aversion to comfort, luxury, beauty, ease—all of which can be bought for a price. I like them.

As a Christian I always thought money and things were morally neutral, just so long as I worked hard and honestly and tithed what I earned. The rest was for me to do with as I pleased. Why not—wasn't God the creator who had given us all things richly to enjoy?

And enjoying things richly I did aplenty; that is, until God called me to Spain. It was the lack of closets that shook me. Closets are symbols of excess; they're the place you store things you want but don't need. And we were to live in a three bedroom apartment with only two small closets.

Impossible!

I mentally listed all my precious possessions: seasonal clothes, several sets of sheets for each bed, dozens of towels, yards of material, everyday dishes, china and crystal for twelve . . . on and on. How would I fit this, and much more, into two tiny closets?

My background never prepared me

for such a dilemma. I have no idea how many closets were in my middle class suburban home, but I know there were plenty, and they were always full. And never were the size and quantity of our closets brought up for moral questioning. I knew nothing of want. My delight was a prime rib dinner at the Country Club or a luxurious motel at Ocean City. Now, like most other missionaries I had known, I was shipping my affluence overseas. But where were the closets for all this stuff?

"Paul, it's impossible to live in this place," I protested to my husband, "it doesn't have enough closets."

That was the beginning of what was to be a long and often agonizing readjustment in my thinking about money and things. Questions I never asked before taunted my mind. How many clothes should a Christian have? Should I buy things I want but don't need simply because they're nice or pretty or different? At what point do comfort and luxury or beauty become excessive? What about my sterling silver coffee and tea set? Do my eating habits display self-indulgence? Should I serve my family meat every day? What responsibilities do I have to a world in want?

The persistence of these nagging questions indicates that commitment to a missionary career does not automatically numb my desires for comfort, status and things. Missionaries, though possessing little, can still be frequent visitors at the shrine of materialism.

A free hour in a beautiful mall is one of life's pleasures for a furloughing missionary. I love to surrender myself to the make-believe world of "if only." If only I had this jacket and these shoes and this outfit.

Paul completely ruined one such afternoon with his caustic comment, "Today we are visiting one of the local religious shrines in America. Observe with me the thousands who visit here daily. Let's go over to this finely decorated window display and do our humble obeisance." My make-believe world turned sour, and I knew my "if only" game was nothing more than an exercise in covetousness.

If becoming a missionary did not end my battle with materialism, my life in another culture certainly did. I developed a new sensitivity to people's needs, to poverty and my own obligation to a world in want, and at a deeper level I became aware that I needed some concrete guidelines by which I could determine everyday choices.

So far I have established four principles that have helped me relate my Christian faith to the problem of money and things.

## Freedom

Mother Teresa, a genuinely simple person I admire greatly, said at a recent convention in Philadelphia that while many in Asia and Africa suffer material poverty, the affluent in America suffer from a poverty of their own. Her allusion was the enslavement of things and money—a poverty which controls us more than we dare evaluate.

Indebtedness is our common way of life. If God's call comes we have to say, "Lord, wait; I owe my soul to Master Charge." Much of our talk about God's will seems to me superficial and hypocritical. Rather than God's will—period—for our lives, we decide our careers, how much we will earn, the kind of car we will drive, the area of the country where we will live. Then we ask, "How does God fit into my life?"

## Simplicity

The Lausanne Covenant reads, "Those of us who live in affluent circumstances accept that we have a particular duty. Our duty is to develop a simple life style." John Stott, writing in *Eternity Magazine*, confessed that no expression in the Covenant caused more anxious thought. I understand the perplexity. We American evangelicals have never considered the development of a simple life style part of our Christian obligation, certainly not of sufficient merit to be placed in a statement of faith right alongside justification by faith and the inspiration of the Scriptures.

Consider the particularly American phenomenon of walk-in closets. It speaks to our desire for excess far beyond need. I love clothes and do most of my own sewing to cut costs, yet if I were to compare my closet with that of most anyone in the Third World, it would appear the domain of a queen. Simplicity, of course, extends beyond clothes to all areas. It dominates a whole approach to living. The fool I serve while nourishing should never be excessive; my home while comfortable, never lavish; its atmosphere warm, never luxurious.

## Sacrifice

The measure of Christian giving, wrote C. S. Lewis, is not the tithe, but sacrifices. I have not really given unless through that giving I have had to give something up. If the example of Jesus is our norm, then Lewis was right. The problem—how do I transfer this principle into the daily life style of my family?

One answer came last Christmas through the World Vision Telethon.

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Reprinted from Harvest Today, Oct./Dec. 1976, West Indies Mission.

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Their presentation of world need was so graphic that my two younger children could not watch the entire program. Later as the children and I discussed our responsibility to these destitute millions, they suggested we stop drinking Pepsi and give the money to World Vision. Not much money, to be sure, but a sacrifice nevertheless.

Life in Spain opened another practical avenue of application in our eating habits. The abundance of produce in Spain has made us all vegetable lovers. The children have learned to enjoy various dried protein vegetables such as black beans, lentils, and chick peas. Now we have a number of meatless days every week. While again no great sacrifice, we feel it important that our family begin to identify with a hungry world.

At a deeper level the recognition is that a simple life style demands the sacrifice of a great deal of time and energy. Fewer convenience foods may mean better nourishment, but also more time in the kitchen. Living purposefully on a lower food budget means greater economizing, more efficiency, better management, less waste and a whole lot more work. The crucial question comes—am I willing to give myself to that extent?

### Balance

Like an intricately balanced seesaw, the Christian view of money and things is a tension between austerity and luxury. Too much emphasis on the austerity end and I fall into asceticism, while over-indulgence on the other end may cause moral collapse. Without this balance all my energy could be spent devising ways to save money, all my conversation center on what I don't have, all my time given to investigating bargains.

At the other extreme I could be overcome in the small, petty work of consumerism. Balance means I cannot preoccupy myself with the materialistic part of life at either end of the see-saw. I want to enjoy life to the full, to see God in little things like a summer of camping, the spotted fawn on the edge of a thicket, the freshly cooked corn on the cob, or a brand new best seller.

I would like to believe I have this life style all together. Ten years from now I will discover as I have in the past that I am still a beginner on this journey. But as a pilgrim in process, I am certain of one thing, life consists of more than filling one's closet . . . much more.

# The Bible and the Foundation Series

Helmut Harder

John E. Zercher

*The Foundation Series* is a biblical curriculum. Other curricula available to our congregations make similar claims. What is unique about *The Foundation Series'* biblical approach that justified publishing another curriculum or supports its claim to be biblical?

Approaches to understanding and interpreting the Bible vary when basic questions are considered: What is the significance of the Old Testament for the Christian and the church? In how far are the teachings of Scripture regarding life styles and behavior authoritative for the Christian? Which teachings or acts of Christ are central to the New Testament? Throughout church history a variety of differing answers have been given to these basic questions.

*The Foundation Series* is prepared with an understanding of the Bible which has its roots in the sixteenth-century Anabaptists. This movement grew out of the same religious ferment which produced the Protestant Reformers. However, the Anabaptists parted ways with the Reformers, believing that the Reformers did not carry through with a thoroughly biblical understanding of faith and life. For the Anabaptists, Scripture was the foundation of both doctrine and practice. The Bible was the final guide and court of appeal.

Following are principles which the Anabaptists and their heirs have used in understanding the Scriptures.

**1. The Bible is God's Word Written.** The canonical books of the Old and the New Testament are recognized as the authoritative Scriptures. These Scriptures are reliable and trustworthy in recording God's acts and revealing His purpose. The Scriptures are valuable "for teaching, for reproof, for correction, and for training in righteousness."

The Anabaptists took the Reformers' principle of *sola scriptura* (Scripture alone) even more seriously than did the Reformers. The Bible stood above tradition, the church, the state, the claims of mystics, and the in-

wardness of experience.

The recognition of the Bible as God's written Word is not a unique principle of the Anabaptists and *The Foundation Series*. On this point they agreed with Lutherans, Zwinglians, and other Reformers.

### 2. The Bible Calls for Obedience.

Although the Bible is a book for devotional reading, for scholarly research, and for philosophizing about life, the Bible is primarily written to be obeyed. We are asked to place ourselves in submission under its message. This is good news for every man.

The Bible contains both the *indicative* of what God has done and the *imperative* of what man must do. God's Word of salvation and call to obedience cannot be separated. A clear ethical and moral thread winds its way through the story of grace and forgiveness. The two aspects need to be held together. To emphasize the moral demands without a corresponding emphasis on forgiveness will lead to legalism. But to miss obedience and response makes "cheap grace" of the work of Christ.

**3. The New Covenant Fulfills the Old.** Crucial to an understanding of the Bible is the relation of the Old Testament to the New and one's understanding of the Old for Christian life and faith.

The Anabaptists accepted both Testaments as the Word of God. But they were clear in their understanding that as Christians they were under the new covenant. The Old Testament finds its fulfillment and therefore its meaning in the coming of Jesus. In the incarnation (Jesus' birth, ministry, death, resurrection, and ascension) God's purpose and pattern was most clearly revealed. *The Foundation Series Curriculum* is built on this New Testament focus.

The Old Testament centered on God's dealings with a people who were a people of God by natural birth. Nation and religion were interwoven in their history. The new covenant is entered into by a new birth. It is not a national covenant but includes those from every race, tribe, and nation.

Morality and ethics have their roots in the Old Testament but they have been lifted to new levels of motivation and expectation in the New. Jesus reminded His followers of New Cove-

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nant demands which went beyond the Old. At the same time the New Covenant cannot be fully understood without the background of the Old.

When the teachings of the Old appear to be at variance with the New there is no question as to which takes priority. As Christians we are children of a new and better covenant.

**4. The Bible Centers in Jesus Christ.** The Old Testament anticipates and prepares for the One who is to be the Messiah. The New tells of His life and death, His resurrection and ascension, His church, and His present and future kingdom.

Christ is the Lord of Scripture. This is especially important in reference to the Old Testament. The Old Testament is the history of promise that culminates in the coming of the promised Messiah. Thus the Old Testament stands in subjection to Christ. One must take care to place the personalities of the Old Testament within this larger history.

The centrality of Christ is an important principle for New Testament study as well. Much New Testament teaching within Protestantism emphasizes the Epistles to the neglect of the Gospels of Matthew, Mark, Luke, and John. The Gospels record the birth, life, example, teaching, death, and resurrection of Christ. No interpretation of the Scriptures can claim to be complete which does not take seriously the Gospels, including the life and teachings of Christ, into its understanding of the good news. God, who "in many and various ways . . . spoke of old to our fathers by the prophets . . . in these last days he has spoken to us by a Son" (Heb. 1:1-2). We learn what He has "spoken" and done as we study the Gospels.

**5. The Bible Is Story.** It is the story of God's revelation and man's response. It is the story of Abraham and the promise, of Moses and the Exodus, of Israel and the prophets, of the exile and the Remnant, of Jesus and the church. It is the story of the cross, the resurrection, the coming of the Spirit, and the ultimate restoration.

After the resurrection, on the road to Emmaus, Jesus told the story. When Peter preached his initial sermon, he told the story. When Stephen preached the sermon that led to his martyrdom, he told the story. When Peter found himself in the house of Cornelius he told the story. After hearing the story, the listeners asked: "What shall we do?" Peter's answer, in effect, was, "Live life in the light of this story!"

This understanding of Scripture is different from seeing Scripture mainly

as doctrine and ideas. Basic to an understanding of the Bible—especially for the age for which *The Foundation Series* curriculum has been written—is the biblical sweep of the account of God's acts in history. Doctrines arise from an experience with and understanding of the works of God in our history. As such they help us to interpret history.

**6. The Bible Is History.** The story of God's activity takes place in time and in space, among people. The history of the people of God is the account of their faithfulness and unfaithfulness and of God's faithfulness in judgment and mercy.

The story takes place in cultural settings that need to be understood if the meaning is to be clear. God, in His activity, deals with real people in real situations. Both Israel and the church existed within the context of other nations and events. Pagan nations, religions, and cultures surrounded God's people. Christ was born and lived in the political climate of a Roman province and a religious element that ranged from Herodian compromise to apocalyptic expectations.

**7. The Bible Is the Book of the Community.** The Bible is the book of the people of God. This statement has several implications: that it was written by faithful participants in the community who bear witness to the acts of God, that it is addressed, first and foremost, to the community of faith and to those who express an interest in becoming members of the community; that the Bible is intended to be interpreted and appropriated by all who love and fear the Lord; that its historical record, future vision, and present guidance is discerned through eyes of faith.

Youth and adults in the community bear the first responsibility for "keeping" the Word by faithfully interpreting and appropriating its message. This responsibility includes sharing the Scriptures with the children in the midst of the congregation—those of believing as well as unbelieving parents.

**8. There are Mountains and Valleys of Biblical Revelation.** Although one holds to a high view of the authority and revelation of Scripture, this does not mean that all parts of the Bible are of equal value. There are books and portions of books that speak more clearly to the human situation and more clearly of God's purpose. In some the gospel comes through with greater clarity and concentration. Is not our own use of Scripture evidence of the peaks and valleys of biblical revelation?

Scriptures are not of equal value to all ages or degrees of Christian

maturity. This has particular meaning when seeking to determine the biblical material to include and to exclude from a curriculum for children.

The children in our midst can, at their age and stage in life, begin to respond in belief and obedience to the biblical message. They are able, in varying depth, to experience and appropriate the initial impact of the call to faith in Christ as Savior and Lord.

The curriculum is organized in such a way that the biblical message can be heard by the learners. Thus, while the curriculum outline for any one age-group seeks to be faithful to the total biblical message, selections in terms of stories, themes, and their applications are made with an eye toward the ability of the particular age-group in question to "hear." This need not imply, however, that children should be presented only with what they can clearly understand. It should be borne in mind that even for mature believers, the story of our faith is in part a mystery.

**9. The Holy Spirit Is Active in the Word.** The Bible is not just a collection of stories or statements of faith. It is the powerful two-edged sword of the Spirit. Its message, although clothed in cultural terms, transcends culture; although written millennia ago, still speaks to the deep needs of modern man. The Bible is normative for faith and life. In every age many ideologies and patterns of behavior vie for our commitment, but the biblical message provides the primary reference point for finding meaning and shaping our values. This is no simple task, since the Bible is itself found within a historical continuum.

**10. The Bible Presents an Invitation to Decision.** God's revelation is largely given through a record of His activity and man's response. The unique quality of this biblical revelation is that it continues to confront man and to call for response. To approach the Word of God in a spirit of openness and obedience is one of the keys to its understanding and interpretation. Its meaning is hidden from the wise who come with closed heart and critical minds. It is open to the simple and to babes who are sincere and obedient.

The teaching task is to present the biblical story in such a way that students may be led and invited to understand and accept the Bible as the record of God's activity among His people, and as a report of man's response to the initiative of God. Such appreciation, under the word of the Spirit, leads to faith and obedience. "The entrance of thy words giveth light" (Psa. 119:130).



### Lausanne Committee Meets To Discuss Theology of World Evangelization

Ten members of the Lausanne Committee for World Evangelization, plus 25 consultants, met in Pasadena, Calif., in the opening days of June to "raise a banner for discussion of a biblical theology of evangelism."

The Pasadena Consultation issued a 2,500-word statement outlining matters of debate concerning the "homogeneous unit principle" of church growth and evangelism. The principle, formulated by Donald McGavran, senior professor at Fuller Theological Seminary, is: "Men like to become Christians without crossing racial, linguistic or class barriers."

C. Peter Wagner, associate professor of church growth at Fuller, acknowledged that while homogeneous churches do usually grow faster than multicultural ones, the matter raises theological and ethical problems, reflected in the statement.

"We know that an alien culture is a barrier to faith," the statement said. "But we also know that segregation and strife in the church are barriers to the faith. If, then, we have to choose between apparent acquiescence and segregation for the sake of numerical church growth, and the struggle for reconciliation at the expense of numerical church growth, we find ourselves in a painful dilemma."

Included in the Pasadena meeting were Leighton Ford, chairman of the Lausanne Committee and John Stott, rector of All Souls (Anglican) Church, London, chairman of Lausanne's Theology and Education Working Group.

### Christian Missions Could Learn from Mormons

Christian mission agencies could learn from the Mormon experience, states World Vision's Missions Advanced Research and Communications Center (MARC) in its current bulletin.

"The Mormons expect that every Mormon young man will serve a two-year mission assignment, supported by himself and/or his family before he begins a vocation," observes the MARC report.

A similar strategy may be necessary if the needed 200,000 North American missionaries are to be commissioned by the year 2000. That number is required if Christians are serious about reaching earth's population, say MARC researchers.

By 2000, the world's population will top six billion. Of that number, 4.7 billion probably will be non-Christian.

Financial support of the missionary enterprise would have to increase 7.5 percent annually if the \$3.5 billion needed to fund that ambitious evangelization crusade is to be realized. Giving in 1975 was \$656 million.

Such a global strategy can be implemented only as local churches sense their responsibility in challenging young people to volunteer and in enlisting their members in sacrificial support of world mission, says the report.

### 'Salvation Has Become Almost Social,' Bishop Sheen Tells 'Christianity Today'

Archbishop Fulton J. Sheen, cover feature of the June 3 *Christianity Today*, told Senior Editor David Kucharsky that "salvation has become almost social." The popular radio and television personality of another generation said many feel that if they carry a banner for social justice they need not be concerned about their personal morality.

The Archbishop in the evangelical periodical said also that he saw "potential for sacrifice among the young that has not been tapped." The reason is "a lack of leaders who make sacrifices and who meditate in the shadow of the cross."

Correct doctrine, he said in response to a question, is the burden that lies heaviest on the Pope. And all the talk about being "born again" in the last year "smacks too much of journalism and politics," he said. "Being born again implies that our weak human nature can be regenerated and supernaturalized through the merits of Christ. A person in the state of grace differs from a modern pagan as life differs from marble."

### 29 New Bible Translations in '76 Brought World Total to 1,603

Bible translations were published in 29 more languages in 1976—bringing to 1,603 the total languages and dialects in which at least one book of the Bible has been published since the invention of printing.

Among the 29 newly added languages are five spoken in Nigeria and three Native American languages spoken in the U.S., according to the American Bible Society's annual Scripture language count.

The list indicated that the complete Bible is now available in 262 languages, the New Testament in 401, and portions of the Bible in 940. The Gospel of Mark was found to be the book most frequently appearing first in a language.

"Mark tells the story of Jesus in a direct, dynamic way," explained Dr. Eugene A. Nida, executive secretary of the Bible society's translation department. "It avoids the long genealogy that begins in Matthew, the long Old Testament quotations in Luke, and the philosophic prologue of John."

## Brazil Volunteers Imprisoned Without Charge

On May 15 Mennonite Central Committee volunteer Thomas Capuano of Altamont, N. Y., along with Father Lawrence Rosenbaugh, an American Catholic priest, was arrested without charge in Recife, Brazil, and held for four days until the American consulate, notified that they were missing, was able to arrange for their release.

The two men were pushing a hand cart toward a market place about noon, intending to pick up sacks of fruit and vegetables for distribution among the poor, when two police officers accosted them. The police asked to see their documents, which were in perfect order, and bombarded them with questions.

"We informed them that we were members of foreign mission organizations; I identified myself as a member of the Mennonite Central Committee, a Protestant mission organization, and Lawrence identified himself as a Catholic priest," Capuano says. "For no apparent reason, then, we were told we would be taken in and our documents checked. We were handcuffed and told to enter the car while the men parked our cart and belongings near the side of the road."

Capuano and Rosenbaugh were taken to a police station that deals especially with robberies and thieves. The man behind the front desk wrote down their names, addresses and telephone numbers, took their wallets and glasses and told them their case would be resolved the following day.

"As we stood before the desk, a very heavy-set man with a gun in a case entered the room with various other men," Capuano recalls. "He hit me on the side of the head lightly with his gun barrel and

said, 'Communists, eh?' Then he pushed me violently into the desk, poking his gun into my stomach.

"Next he pushed Lawrence in the same way though even more violently into the opposite wall and said, 'Subversives, are you? This is a case for the Department of Public and Social Order.'"

The men were taken to the jail where they were ordered to strip naked, then were placed in a 11-foot by 16-foot cell which already contained 24 male prisoners, also nude.

Although the room was totally devoid of any furnishings, it was filled far beyond its capacity with prisoners. Sweat, excrement and mold gave the air a nauseating smell. The two men were threatened, then beaten for about 20 minutes by one of the prisoners with no attempt at intervention by any of the guards.

"We learned from the prisoners that many had been in jail for 20-30 days and did not know when they would be released," Capuano says. "Many did not know the charges against them. All were held incommunicado, ourselves included as our every request to telephone the U.S. consulate was consistently ignored, deferred or outwardly denied."

Before nightfall Capuano and Rosenbaugh were led into the hallway to take a shower during which they could hear guards slapping and punching other showering prisoners, then taken to a new cell. This cell, measuring 11 feet by 26 feet, contained 34 prisoners. "The beatings of smaller prisoners by larger prisoners continued in this cell also, though we were not hurt again," Capuano remembers.

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# Brethren in Christ

## MISSIONS

Thrd  
Quarter  
1977

Since the beginning of 1976, the Missions Directory has been recognizing living persons who have shared in one or more phases of the missions ministries of the church. In this Directory we give the first of two listings of persons who served in one of the various forms of Voluntary Service under the auspices of Brethren in Christ Missions, Mennonite Central Committee and/or one of the related Brethren in Christ agencies, such as Messiah College, Mile High Pines Camp, Messiah Home, Messiah Children's Home, Upland Manor, Camp Lakeview.

About 200 VSers have already been listed in previous Missions Directories, particularly in the teaching and medical lists (Second and Third Quarters of 1976).

*The Missions Office plans to prepare an official historical listing of all persons who have served under assignment of the Mission Board (to the extent of available records) from 1897 to 1978. This list will be included in the MISSIONS YEARBOOK, to be distributed at the time of the 200th Anniversary General Conference in 1978.*

## Voluntary Service-Part 1

### Persons Who Began Service Up Through 1969

#### *Voluntary Service List*

Dallas Adams  
Judith Alleman  
Donald Alvis  
Dorothy Alvis  
Carol Heisey Armstrong

Clair Barkle  
Dorothy Barkle  
Elsie Bechtel  
Daniel Bert  
Harry Bert  
John Bert  
Ruth Bert  
Samuel Bert  
Ronald Book  
Donald Booser  
Helen Booser  
Miriam Bowers  
Paul S. Boyer  
Marguerite Brauen

Naomi Brechbill  
Anna Brubaker  
John Brubaker  
Lucy Lenhart Brubaker  
Bonnie Hockenberry Buckwalter  
Leon Buckwalter  
Norma Burkholder

Phyllis Carlson  
Robert Carlson  
Barbara Winger Cassel  
Landon Charles  
Pauline Heise Cober  
Bobby Craghead  
Shirley Shillen Craghead  
Larry Crider

Betty Damude  
Kenneth Davis

Allen Deshong  
Donald Detweiler  
Stanley Detweiler  
John N. Dick  
Premnath Dick  
Ruth Lenker Dietrich

Althea Engle  
Dorcas Slagenweit Engle  
Leon Engle  
James Engle  
Patricia Souder Engle  
Ruth Lady Engle  
John R. Eyer  
Delbert Eyster  
Stanley Eyster

Marilyn Martin Forbes  
Lester Fretz  
Mary Gilmore Fretz



John K. Frey  
Paul S. Frey  
Ruth E. Frey  
Wesley C. Frey

Ronald Garling  
Ronald Gayman  
Darrel Gible  
William Gibboney  
Dorcas Lady Good  
Miriam Good  
Rodney Good  
Richard Gordon  
Anna Graham  
Robert Graybill  
David Groff  
Marjorie Hoover Groff

Elaine Haines  
Joseph Haines  
Howard Hall  
Ralph Halter  
Emma Jean Heisey Harshaw  
Edna Wingert Hart  
Carol Wingerd Hastings  
Paul Hastings  
David S. Hastings  
Mrs. Jesse Hastings  
Fern Heise  
Jean Lehman Heise  
Beulah Heisey  
Elwood Heisey  
J. Ray Heisey  
J. Walter Heisey  
Marion J. Heisey  
Nelson Heisey  
Esther Hennigh  
Paul Hennigh  
Carol Herr  
Ronald Herr  
Sharon Miller Herr  
Gaius Hershey  
Dale Hess  
Roy Hess  
Carolyn Hilbert  
Edna Hill  
Lois Miller Hilsher  
Richard Hilsher  
Paul Hochstetler  
Oren L. Hofstetter  
Albert Hoover  
David R. Hoover  
Edgar Hoover  
Jared Hoover  
Jesse W. Hoover  
Philip Hoover  
Albert Hostetler  
C. Nelson Hostetter  
James C. Hostetter

Allyne Friesen Isaac

Frances Kanagy  
Leon Kanagy  
Kenneth Keefer  
Priscilla Oberholser Keeler  
Mary Martin Kennedy  
Paul Kennedy  
Edith Kern

Jean Degler King  
Betty Lou Potteiger Kingsborough  
David F. Kipe, Jr.  
Paul Kline  
Claudia Jane Klinefelter  
Wayne Klinefelter  
Anna Kreider  
James Kreider  
Joanne Kreider

Alma Lauver  
Earl Lebo  
David Lehman  
Larry Lehman  
Donna Eyster Lenhert  
Wesley Lenhert  
Earl W. Light  
Richard W. Long  
John Ludwig, Jr.

LeRoy K. Mann  
Rachel Martin  
Walter Martin  
Richard Martin  
John McBeth  
Dale McGallagher  
James Melhorn  
Lloyd Melhorn, Jr.  
Lois Bicksler Melhorn  
Judson Mellinger  
Jaye I. Meyers  
David L. Miller  
Martha Dodson Miller  
Joan Miller  
Lewis P. Miller  
Arnold J. Milne  
Ted Mitten  
Norman Mowery  
Lawrence Mummau  
Beryl Musser  
Clarence Musser  
Helen Musser  
Cornelius Musser  
Dorcas Myers  
Evangeline Myers

Jewell Nissly  
Jack Nolt  
Ruth Heisey Nolt

Dorothy Campbell Oldham  
John L. Oberholser  
Shirley Oberholser

Anna Peachey  
Faye Wiles Peachey  
Mark Peachey  
Gerald Peckman  
James Peters  
Glen Pierce  
Jay Poe  
R. Nelson Poe  
Mervin Potteiger  
Stephen Potteiger

John R. Raser  
Donald S. Ressler  
Elvin T. Ritchey  
Dallas Robinson

Dorcas Rohrer  
Carlos Rosado  
Janet Thuma Rosenberger  
Carolyn Rotz  
Dwight Rotz  
Clara Myers Ruegg  
John Ruegg  
Mary Lou Ruegg  
Gary Rumble

Clarence Sakimura  
Ninita Schmucker  
John W. Schock, Jr.  
Dorothy Witter Schrag  
Edna Brubaker Schroeder  
Luther Schwartz  
Fannie M. Shelly  
James Shelly  
Linda Farver Shelly  
Roy Shelly  
Marian Sherck  
David Shonk  
Glenn Shonk  
Joann Sider  
Mary Elizabeth Sides  
Paul Sides  
Carol Herr Smith  
Lois Snook  
Charles Sollenberger  
Wayne Steffee  
Eunice Frey Steinbrecher  
Jacob K. Stern  
Rhoda Stern  
Linda McMillen Stern  
Martha Stern  
Jesse K. Stoner  
Marlin Stoner  
Sonja Stump  
Allen Stutzman  
Donald Stutzman  
Martha Stutzman

Anna Jo Trost

Marie Brillinger VanderBent  
Kathy Vobora

Deanna Mackley Wagner  
James Wagner  
Frances Musser Watson  
Elizabeth Rosenberger Weaver  
Paul Wengert  
Lillian Winger  
Marjorie Winger  
Stanley Winger  
Eldon Wingerd  
Delores Kauffman Winger  
Eber Winger  
Donald Winger  
Eunice Lady Winger  
Norman A. Winger  
Margaret Witter  
Marilyn Engle Wolgemuth  
Paul Wolgemuth, Jr.

Donna Zook  
Dwight Zook  
Lyle Zook  
Mollie Poole Zook

## BRETHREN IN CHRIST MISSIONS



# Brethren in Christ Missions Directory

Third Quarter 1977

## MISSIONS

### Rhodesia

**Field Secretary:** P.O. Box 223, Bulawayo, Rhodesia, Africa

Robert and Carolyn Mann

**Matopo Book Centre:** P.O. Box 554, Bulawayo, Rhodesia, Africa

Phyllis Engle\*

Elwyn and Meredyth Hock\*

Erma Lehman

Lois Jean Sider

Edna Switzer

Sharon Weisser

**Mtshabezi Mission:** Private Bag M-5216, Bulawayo, Rhodesia, Africa

Samuel and Joyce King

### Zambia

**Bishop's Residence and Office:** P.O. Box 115, Choma, Zambia, Africa

H. Frank and Blanche Kipe

Velma Brillinger

**Field Secretary:** P.O. Box 2184, Lusaka, Zambia, Africa

Ira and Miriam Stern

**Choma Bookroom:** P.O. Box 198, Choma, Zambia, Africa

**Choma Secondary School:** P.O. Box 92, Choma, Zambia, Africa

Kenneth and Elva Bulgrien

Eunice Bert\*

Dennis Colwell\*

Dennis Myers\*

John Snyder\*

Mark and Lucille Wolgemuth\*

**Financial Secretary:** P. O. Box 83, Choma, Zambia, Africa

Abram Bert\*

**Macha Mission:** Private Bag 11xc, Choma, Zambia, Africa

Levi and Sandra Brubaker

**Macha Mission Hospital:** P.O. Box 340, Choma, Zambia, Africa

Mary Biser\*

Mary Bricker

Loraine Buckwalter

Rachel Copenhaver

Marilyn Ebersole

Janette Engle\*

Shirley Heisey

Richard and Marlene Martin

John and Esther Spurrier\*

Philip and Elaine Thuma\*

**Macha Secondary School:** Private Bag 15xc, Choma, Zambia, Africa

Nathan and Catherine Bert\*

Robert Brubaker\*

Edith Miller

**Nahumba Mission:** P.O. Box 173, Choma, Zambia, Africa

Chester and Mildred Sollenberger\*

**Sikalongo Bible Institute:** P.O. Box 131, Choma, Zambia, Africa

Marshall and Eleanor Poe

**Sikalongo Mission Hospital:** P.O. Box 131, Choma, Zambia, Africa

Mary E. Heisey

Dale and Linda Winger\*

### India

**Banmankhi Mission:** P.O. Banmankhi, N.E.

Railway, District Purnea, Bihar, India 854-202

No resident missionary

**Madhipura Mission:** P.O. Madhipura, N.E. Railway, District Saharsa, Bihar, India 852-113

Henry and Edna Kreider (Until July 22)

Leora Yoder (Until July 22)

**Purnea Mission:** P.O. Box 6, Purnea, Dt. Purnea, Bihar, India 854-301

No resident missionary

**Other Ministries—India:**

**FEBA:** 7, Commissariat Road, Bangalore, India 560-025

Allen and Leoda Buckwalter

**Allahabad Bible Seminary,** 20 Stanley Road, Allahabad U.P., India 211-002

William and Mary Hoke

### Japan

**Superintendent's Residence:** 309-15, 4 Chome, Hana-Koganei, Kodaira, Tokyo, Japan 187

Beth Bearss\*

**Cho shoji, Nischiichi, Toyota Cho, Toyoura Gun, Yamaguchi-Ken, Japan 750-04**

Marlin and Ruth Zook

### Nicaragua

**Apartado 1044, Managua, Nicaragua, C. A.**

Bert and Marian Sider

**Apartado 4663, Managua, Nicaragua, C. A.**

## MISSIONARIES ON FURLOUGH

Samuel and Erma Jean Bert, Box 50, Grantham, PA 17027

JoAnne Brubaker, 1085 Twp. Rd. 1704, R. D. 4, Ashland, OH 44805

George and Ethel Bundy, P.O. Box 149, Elizabethtown, PA 17022

Miriam Frey, Box 149, Elizabethtown, PA 17022

John and Lucille Graybill, 137 W. Main St., Annville, PA 17003

Ellen Hoover, c/o Alvin Hoover, R. D. 5, Abilene, KS 67410

Virginia Kauffman, 11385 First Ave., Hesperia, CA 92345

Luke and Martha Keefer, R.D. 1, Millersburg, PA 17061

Carl and Winifred Knepper, 5353 W. State Rt. 55, Troy, OH 45373

Henry and Edna Kreider, R. D. 2, Mount Joy, PA 17552

Nancy Kreider, R. D. 2, Box 490, Palmyra, PA 17078

Mary Olive Lady, R.D. 1, Abilene, KS 67410

Fannie Longenecker, R.D. 1, Abilene, KS 67410

Dorothy Martin, 228 N. Spruce St., Elizabethtown, PA 17022

Eva Mae Melhorn, 2001 Paxton St., Harrisburg, PA 17111

Charles and Cara Musser, Box 4, Grantham, PA 17027

Mildred Myers, c/o Mrs. Martha Myers, R. D. 4, Greencastle, PA 17225

Donald and Dorothy Potteiger, P.O. Box 28, Roxbury, PA 17251

Jacob and Nancy Shenk, R.D. 3, Elizabethtown, PA 17022

Joseph and Marietta Smith, P.O. Box 149, Elizabethtown, PA 17022

Leora Yoder, 910 S. 17th St., Harrisburg, PA 17104

## MISSIONS

### Canada

**Montreal Lake Children's Home**

Timber Bay, Sask. S0J 2T0

Raymond and Sandra Sider

Shirley Dyck

Agnes Epp

Anna Frey\*

Samuel and Ruth Minter

Robert and Debbie Nigh

Valarie Stump

Marlene Tiessen

### United States

**Bronx (Fellowship Chapel)**

246 E. Tremont Ave., Bronx, N. Y. 10457

Alvin and Thata Book

Janet Hykes

Ruth A. Long\*

Leland Mylin\*

Jesse Wolgemuth\*

**Spring Lake Retreat**

R.R. 1, Box 361, Wurtsboro, N. Y. 12790

Ray and Miriam Heisey\*

Samuel and Cora Bert\*

**Labish Village,** Salem, Ore.

4383 Dover Ave., N.E., Salem, Ore. 97303

Leon Burkholder\*

**New Mexico (Navajo Mission)**

Star Route 4, Box 6000

Bloomfield, N. M. 87413

Marion and Rachel Heisey

Warren and Connie Hoffman

Esther Book

Howard Engle\*

Rosa Eyster

Rose Hamilton\*

Anna Marie Hoover

Edith Merkey\*

June Musser\*

Janet E. Oberholtzer\*

Joseph and Marlene Reese\*

Donald and Marion Sider\*

Benjamin and Eunice Stoner

Keith Tyson\*

Stephen L. Tyson\*

Cecil and Rae Werito

John Peter Yazzie

**Pharr, Texas (Palm Valley**

**Brethren in Christ Ministries)**

Box 150, Pharr, Texas 78577

Leroy Eberly, Team Leader

**San Francisco (Life Line Chapel)**

422 Guerrero St., San Francisco, Calif. 94110

Paul and Evelyn Hill, Supt.

Gay Brunt\*

Judy Eberly\*

Keith S. Engle\*

Merrily Eyster\*

Eugene Mellinger\*

Carlos and Ruth Rosado\*

**San Francisco (Life Line Mission)**

917 Folsom St., San Francisco, Calif. 94107

Ray and Winnifred Hock

Glenn and Linda Roloff



## MISSION CHURCHES

### Canada

**Paddockwood** (*North Star Mission*)  
Rev. Howard Rensberry  
(Timber Bay, Sask., Canada S0J 2T0)

### United States

#### Blandburg

Blandburg, Pa. 16619  
Rev. Richard Lehman  
(P.O. Box 55, Blandburg)

#### Brooklyn

225 Sterling St., Brooklyn, N. Y. 11225  
Rev. Grafton Forbes

#### Callaway

 (*Adney Gap*)

Callaway, Va. 24067  
Rev. Gene Craighead (R. 1, Box 48)

#### Columbia

 (*Beulah Chapel*)

Columbia, Ky. 42728  
Rev. Robert Shanklin  
(Box 393A, Sano Rt., Columbia, Ky. 42728)

#### (Bloomington)

Columbia, Ky. 42728

To be assigned

#### Columbia

 (*Millerfields*)

Columbia, Ky. 42728  
Rev. Edgar Giles  
(R. 3, Columbia, KY 42728)

#### Dayton

831 Herman Ave., Dayton, Ohio 45404  
Rev. John Pawelski (835 Herman Ave.)

#### DeRossett

R. 7, Sparta, Tenn. 38583  
Rev. Irving Parker  
(R. 9, Box 218)

#### Hillman

 (*Maple Grove*)

Hillman, Michigan 49746  
Rev. Levi Troyer  
(Box 354, Mio, Mich. 48647)

#### Hillsville

 (*Bethel*)

Hillsville, Va.  
Dr. James DeBoe  
(R. 4, Hillsville, Va. 24343)

#### Hunlock Creek

Hunlock Creek, Pa.  
Rev. Ross Morningstar  
(331 Vine St., Berwick, Pa. 18603)

#### Ickesburg

 (*Saville*)

Ickesburg, Pa.  
Rev. Milford Brubaker  
(R. 1, Box 30, Ickesburg, Pa. 17037)

#### Knifley

 (*Knifley Chapel*)

Knifley, Ky. 42753  
To be assigned

#### Llewellyn

Llewellyn, Pa. 17944  
Rev. William Fetrow (Box 117)

#### Mt. Holly Springs

Mt. Holly Springs, Pa. 17065  
Rev. Ernest U. Dohner  
(Box 32, Grantham, Pa. 17027)

#### Salem

 (*Labish Community Church*)

4522 Scott Ave., N.E., Salem, Ore. 97303  
Rev. Art Cooper (4306 Scott Ave., N.E.)

#### Sheboygan

1422 Carl Ave., Sheboygan, Wis. 53081  
Rev. Tyrus R. Cobb (1325 Carl Ave.)

#### Uniontown

 (*Searights*)

Uniontown, Pa. 15401  
Rev. Wm. H. Martin  
(Box 67, Chestnut Ridge, Pa. 15422)

## EXTENSION CHURCHES

### Canada

#### Kirkland Lake

Rev. Amos H. Buckwalter  
(7 Harding Ave., Kirkland Lake, Ont.)

### United States

#### Baltimore

 (*Marlyn Avenue*)

611 S. Marlyn Ave., Baltimore, Md.  
Rev. Marvin Keller  
(925 Homberg Ave., 21221)

### Campbellsville

Campbellsville, Ky. 42718  
Rev. Norman Channel (102 Hord St.)

### Cincinnati

 (*Western Hills Church*)

2815 Robert Ave., Cincinnati, Ohio 45211  
Rev. Dale Allison  
(P.O. Box 11241)

### Des Moines

 (*Oak Park*)

Rev. Harold Jackson (3840 W. 14th St.,  
Des Moines, Iowa 50313)

### Dublin

 (*Highland Park*)

Dublin, Va.  
Rev. Orvin White  
(32 Dalton Dr., Dublin, Va. 24343)

### Hanover

 (*Conewago*)

301 Maple Avenue, Hanover, Pa. 17331  
Rev. Kenneth Reid (212 Krug Ave.)

### Harrisburg

 (*Bellevue Park*)

2001 Chestnut St., Harrisburg, Pa.  
Rev. Gene B. Burnes  
(201 S. 20th St., 17104)

### Massillon

 (*Amherst*)

8650 Beatty St., N.W., Massillon, Ohio  
Rev. Atlee Hershberger  
(852 Amherst, N.E., 44646)

### McMinnville

 (*Rolling Acres Community Church*)

McMinnville, Tenn. 37111  
Rev. Roger L. McCann (401 Pace St.)

### Moreno

Moreno, Calif. 92360  
Rev. Samuel Fisher  
(13831 Redlands Blvd.)

### Orlando

745 Holden Ave., Orlando, Fla. 32809  
Rev. Larry Steffee (741 Holden Ave.)

### Phoneton

Phoneton, Ohio 45355  
Rev. David Buckwalter (Box 95)

### Roanoke

 (*Valley View*)

5648 Oakland Blvd. and Verndale Dr.,  
N.E., Roanoke, Va. 24019  
Rev. Calvin Hamblin  
(509 Elden Ave., N.E., 24019)

### Smithville

 (*Pomeroy Chapel*)

Smithville, Tenn. 37166  
Rev. Charles Ankney (R. 3)

### South Hagerstown

 (*Van Lear*)

4 Van Lear Dr., Williamsport, MD 21795  
Rev. Clarence Brubaker (2713 Buford Dr.)  
**Sunnymead** (*Open Bible Community Church*)  
Heacock & Meyers, Sunnymeade, CA 92388  
Rev. Kevin Longenecker (12880 Heacock)

## URBAN MINISTRIES

Personnel serving in urban North America,  
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the Office of Urban Ministries.

Dwain Harwick\*, Christian Stronghold Mis-  
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delphia, PA 19131

John and Velorous Shearer, 56 Edison St.,  
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18702

## CHRISTIAN SERVICE MINISTRIES

\*Other personnel serving in Voluntary Ser-  
vice are listed under the unit to which  
assigned in other departments of the  
DIRECTORY.

### Serving Under MCC

Curtis and Violet Nissly, Box CH-99, Lusaka,  
Zambia  
Donavon and Jewell Nissly, c/o MCC,  
Box 329, Mbabane, Swaziland  
Richard and Martha Sider, School's Agri-  
culture Panel, University of Swaziland,  
P.O. Luyengo, Swaziland  
Lawrence and Shirlee Yoder, MCC,  
Jalan Penjawi 48, Pati, Central Java,  
Indonesia

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Oren and Naomi Hofstetter, 402 W. Animas  
St., Farmington, NM 87401  
Roy and Esther Mann, 32 Dorchester  
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Richard and Kathleen Stuebing, Private  
Bag RW 13X, Lusaka, Zambia, Africa

## BRETHREN IN CHRIST PERSONNEL SERVING UNDER OTHER ORGANIZATIONS

Marlin Burkholder, Northern Light Gospel  
Mission, Box 315, Red Lake, Ontario,  
Canada

David and Florence Carlson, P.O. Box  
825, Roodepoort, Transvaal 1725, South  
Africa (*Trans World Radio*)

Charles and Barbara Dederick, 831 E. Third  
St., Williamsport, Pa. 17701 (*American  
Rescue Workers Mission*)

Premnath S. Dick, 2050 Second Ave., New  
York, N. Y. 10029 (*East Harlem Inter-  
faith*)

Ethel Doner, Port-de-Paix, Haiti, West  
Indies (*Un evangelized Fields Mission*)

Anna R. Engle, 10 Devenish Court,  
Devenish St., Sunnyside, Pretoria,  
0002 South Africa (*Sponsored by  
The Evangelical Alliance Mission*)

Joe and Elaine Haines, Edinburgh  
Mission Medical Hospital, P.O. Box 11,  
Nazareth, Israel (*Mennonite Board of  
Missions*)

Gulabi McCarty, 1 Wheeler Rd., Banga-  
lore 560005, India (*Youth for Christ*)

Douglas Myers\*, Redland Labor Camp,  
Homestead, Fla. 33030 (*Eastern Men-  
nonite Board*)

Thomas Pasquarello, Box 59, Grantham,  
PA 17027, (*Inter Varsity Christian Fel-  
lowship*)

Lois Raser, Apdo. 190, Jerez, Zacatecas,  
Mexico (*Christian Children's Fund*)

Donald and Mildred Ressler, Central  
Alaskan Missions, Inc., Glennallen,  
Alaska 99588

Betty Lou Sider, P.O. Box 90-B, Port-au-  
Prince, Haiti, West Indies (*OMS Inter-  
national*)

Winnie E. Thuma, United Mission to Nepal,  
Katmandu 126, Nepal (*United Mission to  
Nepal*)

Harriet Trautwein, APO 24, San Juanito,  
Chihuahua, Mexico (*Mexican Evan-  
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Rhoda Winger, A.C.P.O. Box 51, Quezon  
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Rd., Duncanville, Texas 75116 (*Wycliffe  
Bible Translators*)

## VOLUNTARY SERVICE PERSONNEL SERVING IN BRETHREN IN CHRIST INSTITUTIONS

### Evangel Press

301 N. Elm St., Nappanee, IN 46550  
Darrell Smucker

### Messiah Home

2001 Paxton St., Harrisburg, PA 17111

Tammy Krause  
Phyllis Leach

### Mile High Pines Camp

Angelus Oaks, Calif. 92305  
Steven and Phyllis Smith  
Jesse Ensminger  
William Jordan

### Upland Manor

1125 W. Arrow Hwy., Upland, CA 91786  
Kaye Oldham  
Bruce Rissinger



underground. Above, the mushroom clouds are forming and the last vestiges of civilized life finally disappearing. There in the studio we are engrossed in a discussion about the alarming rise in juvenile delinquency. If only the school age would be raised to 19 and the age of consent lowered to 9 . . . if only birth control pills were to be distributed to Brownies with their morning milk, and sex education to begin in the play schools.

It's at this point that I always wake up screaming, so that I never know how the discussion proceeds or what is its outcome, if any. Or for that matter, of any way of life which human beings seek to shape, to form, by themselves alone, in the past or to be envisaged in the future. Likewise, it's great fun issuing denunciations. In the vein of some twentieth century Jeremiah. Perhaps, after all, the exasperated listeners to that great prophet had a grain of justification when they threw him down a well. It hasn't happened to me yet, but you never know. Anyway, it didn't, of course, suffice to shut him up.

The contemporary scene, I admit, presents particular temptations to observers with a satirical bent. Something I discovered when I was editor of *Punch* and professionally engaged in anatomizing those set in authority over us, with a view to making them figures of fun. As I discovered, an impossible task, because they invariably proved intrinsically funnier than anything I could possibly invent.

The fact is that there is built into life a strong ironical theme for which we should be duly grateful to our Creator, since it helps us to grasp what life really is about, and so, to find our way through the fantasy which encompasses us to the reality of our existence, what Blake called so wonderfully, "fearful symmetry." God has mercifully made the diversions whereby we seek to evade this reality so ludicrous—the alternative pursuits of power, of sensual satisfaction, of money, of learning, of celebrity, of happiness—so preposterous, and their outcome so evidently disastrous that we are forced back to Him to cry out for help, for mercy.

We look back on history and what do we see? Empires rising and falling, revolutions and counterrevolutions succeeding one another, wealth accumulating and wealth dispersed, one nation dominant and then another. As Shakespeare puts it, "the rise and fall of great ones that ebb and flow with the moon."

In one lifetime I've seen England ruling over a quarter of the world, and

the great majority of my fellow countrymen convinced, in the words of what's still one of their favorite songs, that "God, who had made them mighty, would make them mightier yet." I've heard a crazed Austrian announce the establishment of the German Reich that was to last for a thousand years; an Italian clown restart the calendar, to begin with his assumption of power; a Georgian brigand in the Kremlin hailed by the intellectually elite of the western world as wiser than Solomon, more humane than Marcus Aurelius. I've seen this country, the United States, wealthier than all the rest of the world put together and with a superiority of weaponry that would have enabled it, had it so wished, to outdo an Alexander or a Julius Caesar in the range and scale of its conquest. All in one little lifetime, gone with the wind.

England now an island off the coast of Europe, threatened with dismemberment and bankruptcy, having lost an empire on which the sun never set to acquire a commonwealth on which it never rises. Stalin, a forbidden name in the regime he helped to found and dominated totally for three decades. Hitler, Mussolini, seen as figures of fun. The United States haunted by fears of running out of the precious fluid that keeps the motorways roaring and the smog settling, by memories of a disastrous military campaign in Vietnam offset by the glorious victory when the Don Quixotes of the media so valiantly charged the windmills of Watergate.

Can this be what life is about? This worldwide soap opera, going on from century to century, from era to era, whose old discarded sets and props litter the earth? Surely not. Was it to provide a location for so repetitious and ribald a production as this that the universe was created and man, or *homo sapiens*, as he likes to call himself—heaven knows why—came into existence? I can't believe it. If this were all, then the cynics, the hedonists, the suicides are right—the most we can hope for from life is amusement, the gratification of our senses, and death.

Now it's here that the great mercy of the Incarnation comes in. The cosmic scene is resolved into a human drama; God reaches down to become a man and man reaches up to become God in order that men might comprehend the nature of their relationship with their Creator. Time looks into eternity and eternity into time, making now always and always now. This is the Christian alternative—the sublime drama of the incarnation, God's special parable for fallen man in a fallen world, the way that was charted

for us in the birth, life, ministry, death and resurrection of Jesus Christ that successive generations of Christian believers have striven to follow, deriving therefrom the moral, spiritual and intellectual creativity out of which has come everything great—truly great—in our art, our literature, our music, the splendor of the great cathedrals and illumination of the saints and mystics, as well as countless lives of men and women serving their God and loving their Savior in humility and faith.

It's a glorious record, not just of the past, but continuing now. The books are open—not closed. The incarnation was not an historical event, like the Battle of Waterloo, or the American Declaration of Independence—something that happened and then was over. It goes on happening all the time. God did not retreat back to His heaven when the fateful words, "It is finished," were uttered on Golgotha. The Word that became flesh has continued and continues to dwell among us, full of grace and truth. There are examples on every hand; we have but to look for them.

For instance, take the man in Solzhenitsyn's labor camp who, you remember, occupied the bunk above his. A man who in some extraordinary way remained serene, brotherly, in that terrible place, and who had the custom, Solzhenitsyn noticed, of pulling out of his pocket much folded pieces of paper on which some sentences were scribbled. And of course it proved that the sentences were from the Gospels. And it was reading them that sufficed to make him different from all the other people there.

Then, Solzhenitsyn himself. If you told me as a young journalist in Moscow in 1932, that such a regime as that, dedicated—for the first time in human history—to atheism and materialism, to the quest for power, controlling everything, all the lives of all its people, what they read, what they did, where they were, even what they thought, controlling from birth to death everything, every sort of influence that was brought to bear on them, that out of that could come a man who would come to the West and show an incredible understanding and expound that understanding to western people of what had gone wrong, I should have said, "You're out of your mind." It seemed to me that it would be possible with such a powerful government to obliterate all memories of Christ and His life. Yet how wrong I was. And those of you who have read Solzhenitsyn's writings and heard him speak will know how unutterably wrong.

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# Observations on the Church in India

J. Wilmer Heisey

**T**HE corporate personality of the Church is a small glimpse of the personality of God. A group of believers joined together in a particular place also has some attributes of that Personality.

A profile of a church is first seen in the composite uniqueness of its membership. As I saw the church in India in April 1977, I was struck by the growing confidence of the Bihari Christians, the poise of the Santalis, the spontaneity of the Uraons, and the reserve of the Mundas.

Since all but a few of the persons Earl and I met were limited in their understanding of our kind of English, most of their sharing with us was through an interpreter. The church made special arrangements to send two of its leaders to Calcutta to meet us and accompany us via train to North Bihar. Hem Paul, currently Chairman of the Church Board, and Suren Roy, its treasurer, obviously were serving our needs by assignment of that responsible body. Although both have visited the church in America and represent its most convenient communicating link, they quickly displayed their concern for the corporate body. Hem and Suren probably worked as hard and succeeded at least as well as did Earl and I in representing corporate concerns rather than communicate individual biases and concerns. We four had two days and nights together before the visits began in Madhipura, Saharsa, Barjor, Purnea and Banmankhi.

We were hosted by the three resident missionaries, Henry and Edna Kreider and Leora Yoder, at Madhipura and spent four nights with them. Except for the visit to Saharsa, we were accompanied by Bill and Mary Hoke who did yeoman service as attendants and interpreters. A few comments and observations about each of the visits:

**Saharsa**—The church there has stabilized and strengthened over the past few years. It was encouraging to hear Pastor Roy describe spiritual interest and concern on the part of the Saharsa congregation. The operation of Jiwan Jyoti (the bookroom) continues at only a fraction of its potential. There is need of new stock and removal of some old stock from the book inventory. The Saharsa school has suffered a drop in enrollment this year. The sacrifice at which good teachers serve in this self-supporting school has led several to transfer to government schools. Mrs. Suren Roy carries the administrative concerns for this school, which has had a good reputation and draws students from the families of government employees in Saharsa.

**Barjora**—In addition to visiting the school, we had a service in the church attended by both students and community people. After the service there was an open interchange under the trees with the community who expressed their concerns about the prospect of turning over the Barjora school to the government. We were told on numerous occasions that when the government takes over, the teachers will receive more pay for less work. So, while there would be personal advantage to the teaching staff, it is widely agreed that the quality of the teaching would go down.

Some Anglo-Indians continue to worship at Barjora, which is the only organized congregation in its district. I understand that there is responsibility for some Christians in Nepal, to the north.

**Madhipura**—It is obvious that the growth of the Madhipura Christian Hospital under the Emmanuel Hospital Association has brought substantial people to the congregation, which is in the Saharsa District. The obvious economic advantage from the staff which receives a living wage through the hospital is an asset. The independence and tendency to express sometimes individualistic attitudes with the Church and its structures is an area of concern. Henry and Edna Kreider represent a good bridge across these sometimes conflicting elements.

**Purnea**—We spent a big day in Purnea where Patras Hembrom carried the work of hosting us. From our contact at the Purnea Hostel through long sessions at the church and two meals, Patras managed the event. A special session with Uraon brethren was arranged for, to counsel with us about the continuing division in their district regarding a church discipline problem.

In the sessions in the church which included pastors and village leaders from both Santal and Uraon communities, we had opportunity to see and meet the "Mukyās." They are workers in the local church with limited Bible training. We also met some young men who, with their teacher, sang some songs and quoted Scriptures they had learned in the Homemakers Course at Banmankhi. (I had to go to India the second time before I learned that men were a part of that part of church life.) The strength of the Santal church was felt at the Purnea sessions, although we did not have a lot of opportunity to meet many of the local people.

**Banmankhi**—Rather than meeting the Banmankhi (Santal) District *per se*, our three days of meetings at Banmankhi were with the Church Board and selected leaders from the whole church for the weekend Spiritual Meetings.

Sitting with the Church Board, I was impressed with the efforts being made to work together for the good of the body. I have been to Brethren in Christ meetings in the North American church where regionalism was at least as prominent, with evidences of aggressiveness for the seeming priorities of local interests. I was impressed with the attempts of the church leaders to keep the church and its needs and priorities in perspective. It was encouraging to see this church working at unity, both spiritual and functional—I doubt that they are behind us in America on this grace.

In the Uraon leadership crisis, the church has a genuine indigenous problem and I pray that they will continue to labor toward a Christian answer, preserving the unity which they show evidence of seeing as of major im-

*Earl Musser (Director of Missions Overseas) and Wilmer Heisey (Executive Secretary of the Board for Missions) recently concluded a trip to Rhodesia, Zambia and India. Reports on the churches in Rhodesia and Zambia appeared in earlier issues of the Evangelical Visitor.*



portance. Let us be in special prayer that the legitimate leadership will have the wisdom and flexibility to give place for the vitality of the body. I believe that God, through the Holy Spirit, can help the church leadership in coming to a Christian solution to this problem.

**Weekend Retreat**—Special efforts were made to have people in leadership positions present for the Saturday evening and Sunday sessions at Banmankhi. Each was required to pay for the cost of the food, which was more of a problem for some than for others.

The setting and informality of the occasion showed the desirability of such "Spiritual Meetings." They are together to sing and pray and hear messages but, in true brotherhood fashion, much of the significant things happen in the informal inter-sessions among small groups.

Earl gave the Sunday morning message, there was a significant communion service, and I gave three messages on "Discipleship." Working with three different interpreters, I had the experience of "laboring in the Gospel" on a level that was strenuous but satisfying. For a change of pace, using the entire group, I led in a dramatization of Luke 9 in the Sunday afternoon session. It is to be hoped that there may have been some new insights gained, some new growth in discipleship through that experience.

In discussion with church leaders I raised the questions, "What kind of missionary does the church need at this time? What are the needs that a missionary would work at?" Their response to these questions was interesting. In short, they said that it is not important what the missionary looks like, nor from what country he comes. He must be a man of God and have the dedication and gifts to work with the church in meeting its challenges, opportunities and needs. The possibility of this being God's time to choose one of their own number was raised. They responded, "You have given us some new things to think about during these days."

One final point. The kind of question just raised highlights the problems of adequate communication. From long distance, and limited by correspondence, it is not easy to get through on ideas, either IN-coming or OUT-going. It is hard to do this effectively and to keep up-to-date in progressive thought and negotiation. It may be that this would indicate something of a change in style as being timely to keep abreast of our opportunities to share with this live Brethren in Christ Church.

## Cease Emphasizing "Closed Doors"

More than 90 percent of the countries of the world are, in varying degrees, open to the Christian gospel, according to a mission leader.

Dr. Louis L. King, vice-president for the division of overseas ministries of the Christian and Missionary Alliance, contends that those nations "are generally more open than in any previous era in the world's history."

He recently pointed out that, of the 143 countries in the United Nations, eleven have expelled missionaries and maintain a closed door policy, three have always been closed to missionary activity, and four have been partially closed in recent times.

Dr. King warns against "unwarranted pessimism." "Since Indochina was closed to missionary work, there is a danger that 'closed doors' will be overstressed in missionary addresses," cautions the former missionary.

He designates as "closed doors" North Korea, China, Mongolia, Vietnam, Burma, Cambodia, Laos, Syria, Iraq, Mauritania, Saudi Arabia, Albania, and Afghanistan. The four nations that have "partially closed doors" are Egypt, Guinea, Cuba, and Sudan.

Calling for proper perspective, Dr. King points out that "ever since the days of the apostles, some areas of the world

have been closed to some missionaries. Today's world is never just the same as yesterday's," he adds.

The mission leader also cautioned against unwarranted statements about the attitudes of governments in some developing countries. "It is a fiction, for instance, that Zaire is closed," he points out. The missionary force there is only half of what it was in 1960, he admits, but more than a thousand missionaries still work in that African nation.

He also cites India, which is sometimes incorrectly described as having a "closed door" to Christian missionary activity. King rejects that label to describe the sub-continent. He points out that the anti-conversion laws passed by two Indian states have been declared unconstitutional by the country's Supreme Court. The government does favor Indians for jobs, but that should not be construed as persecution, he adds.

"Green fields ripen, the harvest comes, and then it passes," Dr. King points out. "Right now there are more than enough open doors to claim the attention of tens of thousands of new missionaries. As Christians respond to those challenges, probably God would set before us new open doors to enter with the gospel of Christ," he predicts.

## Exchange Visitors Sponsors Needed

The largest group ever of international exchange visitors, who come from Africa, Asia, Europe and South America, will spend a year working and living with North American families.

The exchange visitors, usually single and between 19 and 30 years old, are placed in Christian homes where they will be a part of the family and where the family will serve as a bridge to church and community. In addition to providing a home for the visitors, sponsors provide them with \$30 a month pocket money and MCC with \$85 each month to cover transportation, medical and program costs.

Begun in 1950, the International Visitor Exchange Program provides an opportunity for the international young people to learn more about both North American culture and the Mennonite churches. The visitors are placed in full-time work relating to their own interests and training usually for two six-month terms.

Placements for the 1977-78 group of exchange visitors are needed in a wide variety of areas. In addition to a great many requests for child care jobs, placements in agriculture, electronics, church work, office work, librarianship, social work, store clerking, nursing and graphic arts have been requested.

The purpose of the exchange visitor program is to promote international goodwill, broaden the horizons of both sponsors and visitors, increase practical vocational knowledge and strengthen the bonds of international Christian fellowship. More than 1,000 young persons have participated in the program since its inception.

Persons and families interested in participating as sponsors should contact MCC, 21 S. 12th St., Akron, PA 17501, or the regional offices in the United States and MCC (Canada), 201-1483 Pembina Highway, Winnipeg, Man. R3T 2C8 or the provincial offices in Canada.

—An MCC Release



Let me just read you a few sentences from his second *Gulag* book that I think are among the noblest and most beautiful of our time. This is what he writes: "It was only when I lay there on rotting prison straw that I sensed within myself the first stirrings of good. Gradually it was disclosed to me that the line separating good and evil passes, not through states, nor between classes, nor between political parties either, but right through every human heart, and through all human hearts. So," he adds, "bless you, prison, for having been in my life."

Again, think of Mother Theresa and her ever growing missionaries of charity, going about their work of love with their own special geography of compassion, moving into country after country, sisters now of many nationalities arriving in twos and threes at the troubled places of this troubled world with nothing to offer but Christ, no other purpose than to see in suffering men and women the person of their Savior and to heed His words, "In that ye did it unto one of the least of these my brethren, ye did it unto me."

We may contrast that with the efforts of the various agencies of the western world to provide financial help for India and other such countries on the condition that they institute family planning programs, something that to eastern women is morally deeply repugnant. We asked for bread and you gave us a contraceptive. Why, you know, at one point in this campaign they actually offered—and I can just imagine that some Gibbon, writing about the decline of our civilization, using the point—they actually offered people who would agree to be sterilized what? A transistor radio set. Imagine it—a stupendous bargain!

I incidentally would point out to you that it's a most interesting fact that though the Indian electorate is in our terms largely illiterate, it is extremely interesting and significant that they have reacted so violently to a campaign to make use of these vile practices that the government of Mrs. Gandhi was overturned.

I'd like to speak of one other manifestation of this Christian alternative with the utmost humility which is a particular mercy vouchsafed to me. And that is that having a face which is known, particularly in England but sometimes elsewhere, and now being identified with the Christian position, it very often happens to me that people come up to me and indicate, by one means or another, that they are Christians—sometimes in the most ludicrous circumstances.

For instance, I suppose you couldn't have a more absurd situation for an elderly gentleman like myself than to be in a makeup room, having his aged visage made up to go on the television. Well, sitting in this ludicrous position with a young woman laboring away to produce some semblance of order into my battered features, suddenly she whispered to me, "I love the Lord."

Or I might be walking out of a restaurant and a waiter comes padding up after me, and I think perhaps I've failed to give an adequate tip or something, and then he just wants to shake my hand and indicate that he too is a follower of our Lord. I could go on giving endless examples. The point I want to make is this: it gives one a sense of this incredible family of Christians. And you know, of all these people, the last thing in the world that would occur to one is to ask them what particular denomination they belong to, or to be curious whether they've taken their O-Levels or whatever the equivalent of that is here—post-examinations. Or whether they were educated or uneducated, or whether they belonged to this or that element in our society, or whether they were black or white or brown or anything like that. It's this wonderful Christian family which the media never really tell us anything about, but which is there—much bigger, much more varied, much closer together than is commonly understood.

The point is this: If the Christian revelation is true, then it must be true for all times and circumstances. Whatever may happen, however seemingly inimical to it may be the way the world's going, and those who preside over its affairs, its truth remains intact and inviolate. "Heaven and earth shall pass away," our Lord said, "but my words shall not pass away."

Our western civilization like others before it is subject to decay and must sometime or other decompose and disappear. But Christ is forever, or He's nothing.

The world's way of responding to intimations of decline and fall is to engage equally in idiot hopes and idiot despair. On one hand, some new discovery or policy will put everything to rights—a new fuel, a new drug, detente, world government, revolution, counterrevolution, North Sea oil; on the other, some disaster will prove our undoing—capitalism will break down, communism won't work, fuel will run out, plutonium will lay us low, atomic wastes will kill us off, overpopulation will suffocate us or, alternatively, a declining birthrate will put us at the mercy of our enemies.

In Christian terms, such hopes and

fears are equally beside the point. As Christians, we know that here we have no continuing city, that crowns roll in the dust, and every earthly kingdom must sometime flounder. Whereas we acknowledge a king which man did not crown and cannot dethrone, as we are citizens of a city man did not build, and cannot destroy. Thus, the Apostle Paul wrote to the Christians in Corinth, living in a society remarkably like ours, as disillusioned, depraved, with the TV and games specializing in spectacles of violence and eroticism. He wrote to them that they must be steadfast, unmovable, always abounding in God's work, that they should concern themselves with the things that are not seen, for the things which are seen are temporal, but the things that are not seen are eternal. It was in the breakdown of Rome that Christendom was born, and now, if it's the breakdown of Christendom, there are the same requirements—to remain steadfast, unmovable, abounding in God's work, to eschew the fantasy of a disintegrating world and seek the reality of what is not seen and eternal.

So we may see in this Christian alternative our only hope, our only prospect, in a darkening world—a certain, an immediate salvation for those who choose to avail themselves of it. After all, even if the twentieth century nightmare utopias were veritably to come to pass, if men proved capable of constructing their kingdom of heaven on earth, with abundance ever broadening down from gross national product to gross national product, and the motorways reaching from pole to pole, and *eros* released to beget a regulation of two offspring, like a well-behaved child at a party taking just two cakes, and all genes counted and selected to produce only beauty queens and immense intelligences, the divergences thrown away with other waste products, and the media providing music and musak 'round the clock to delight and inform all and sundry, and appropriate medicants available to cure all actual and potential ills, even then, we may be sure, in some distant jungle a forgotten naked savage would feel compelled to choose a stone and daub it with colored mud and bow himself down before it, in that act, in those abysmal circumstances, revealing himself as the true custodian of the Christian alternative.

So the Christian alternative in our particular circumstances, as in any others, is simply to be true to Christ. It may well be the case that western man has wearied of his freedom and is now consciously or unconsciously engaged in shedding the burden it imposes on

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*H. Armstrong Roberts*

## Anniversary

Twenty years ago  
 (in covered-wagon days, the kids would say)  
 we knew we loved each other.  
 But now . . . Lord knows how many miles  
 and prayer  
 and board feet of lumber  
 and Band-Aids  
 and lollipops later . . .  
 we live and love and know that they  
 (the people we were then)  
 hadn't yet begun to love.

For they had not known Christmases  
 or felt the baby kick  
 or sat at night too tired to talk or think  
 or do a thing but *be*  
 and feel glad that they could *be* together.  
 They hadn't been apart  
 or waked to crying in the night

or shared broken bread  
 fevers  
 gallons of paint  
 or Easters (some people think Easter  
 comes once a year and  
 can be found on a calendar).

They hadn't paid bills or put away groceries,  
 changed dreams in midstream,  
 or ever heard of little-girl strawberry kisses.  
 But we (the people we are now)  
 do know all these and more.  
 And it wouldn't be surprising if  
 twenty years from now

I should write to you at evening time and say,  
 "Twenty years ago  
 we knew that we loved each other,  
 but now we live and love  
 and know that they . . ."

*Marie Tillman*

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July 10, 1977



## BRAZIL VOLUNTEERS IMPRISONED

from page eight

No supper was served, and the prisoners were forced to lie down on the floor for the night even though space was inadequate. "We were forced to lie on our sides one next to the other, since only by doing so would everyone have space to lie down," Capuano says.

"Sleep was impossible since the heat, the smell and the sweat were unbearable. It was so crowded that the legs and arms of other persons were all over us, and many people could not even stretch out their legs as there was not room. The most unfortunate prisoners had to lie over a hole in one corner of the room which served as the toilet because of the overcrowded conditions."

By the fourth day of their detainment, it was clear that all prisoners were being subjected to a series of calculatedly demoralizing inhumanities, the two men report.

"The daily diet consisted of a handful of dampened manioc flour placed in our hands and a one-inch piece of salted meat at midday, and approximately one ounce of bread in the evening, although the first night there was not even bread," Capuano says. "Those prisoners who had been in jail for long periods of time were emaciated and weak, their rib cages and collar bones protruding."

Drinking water was available at most twice a day on an irregular basis. "The thirst and parched mouth and throat were agonizing throughout our time in jail," Capuano recalls.

A second inhumanity was arbitrary violence. Throughout their time in prison the two men heard the screams of prisoners beaten by the guards. On their fourth day there they watched guards beat and shove two adolescent boys, then force them to hold out their hands while their hands were smashed over and over with a board.

Unsanitary conditions also contributed to the dehumanization of the prisoners. "No soap was provided for showers; one day showers were denied all together," Capuano reports. " Lice were everywhere, and by the second day we were infested."

The toilet, a hole in one corner of the cell, was cleaned once a day at most, and one day it was not cleaned at all even though someone had to lie over it at night.

"The prisoners were allowed no visitors whatsoever. Contact with the officials of the jail was extremely restricted," Capuano says. "Consequently the prisoners, too poor to have lawyers, were forced into an agonizing waiting game, never knowing how many more days of jail lay ahead of them."

On the fourth day Capuano encountered a police investigator who happened to be at the front desk when he passed on the way to the showers. He again requested permission to call the American consulate, but the officer responded angrily, "Don't you know this is Brazil, not the United States? You got that? Brazil, not the United States." When Capuano, who had understood that a call to the consulate was a right, asked again, the officer responded brusquely with a string of profanity.

Finally, about noon on the fourth day of their imprisonment, the two Americans were called to the front desk and asked for their names and the names of their organizations. Twenty minutes later they were released with valuables returned intact except for their money. No explanation for either their imprisonment or release was given.

"We feel the actual examination of Tom's and Lawrence's documents and even taking them in for further questioning was well within the powers of the police," comments MCC Brazil director Randall Schertz. "However, the 'guilty until proven innocent' syndrome and their imprisonment were completely uncalled for."

"Tom Capuano is a committed volunteer," affirms Latin America Secretary Gerald Shank. "He is in no way a political agitator nor did he break any Brazilian laws. He is a deeply committed, compassionate Christian and is seriously trying to live out his Christian faith among the poor of Brazil."

The governor of Pernambuco, the state in which Recife is located, was upset by the imprisonment of the two men. Not only did he fire the prison officials involved, but he also made a decree requiring the reporting of arrests involving foreigners to high-level authorities.

The MCC unit in Recife pointed out in a statement, however, that the real problem lies within the prison system itself, since the two men were not treated any differently than the other prisoners. "We

suffered for three days, then it was over," Capuano points out. "What is needed is the regaining and protecting of the inalienable human rights of those poor, suffering guys whose unfortunate lives we glimpsed, and who are still in jail without a trial, subjected to prison conditions that easily match those of the colonial era."

\* \* \*

*Mennonite Central Committee volunteer Thomas M. Capuano and American priest Lawrence Rosenbaugh who spent three days in a Brazilian prison met June 8 with American First Lady Rosalynn Carter during her visit to Latin America.*

*Rosalynn Carter met unexpectedly with the two men during her short stay in Recife, Brazil, to demonstrate the Carter administration's deep commitment to human rights, indicated the Washington Post. The Post also said she had first contacted the President by telephone about the meeting.*

*"I have listened to their experience and I sympathize with them," she said after spending 15 minutes with the men at the U.S. consulate in Recife.*

*"She told us she'd take our message and she would read it and she would express her concern to Jimmy," Capuano said. "She really came across as sincere in that. I got the feeling that she was really going to carry our message back, not just our message, but the message of all those still suffering in that jail cell."*

## Church News

### Groundbreaking—Kenbrook Retreat Center

The expansion program for Outdoor Ministries of the Atlantic Regional Conference has been progressing very nicely.

After 27 fruitful years of ministry as a children's and youth summer camp, Kenbrook is now accepting the growing challenge "to serve the present age" by tapping more of the great potential lying in its 70 secluded acres.

For a number of years, need has been keenly felt for a winterized Retreat Center to serve the families and congregations of the church and other Christian groups, as well as a meeting place for various Regional Conference activities. The Kenbrook setting offers a "natural" retreat site for this ministry.

After two years of prayerful study by the Board of Directors and by Regional Conference as to this need and its feasibility, an enlarged ministry was believed to be God's will, and the program was launched in September, 1976.

With professional help, a master plan for land use was made; the Retreat Center Lodge was designed; the Soil Conservation Department has staked out the new lake; the family trailer-camping area has been located; and the waste disposal system has been approved, ready for the DER office.

Presently, the Capital Funds Campaign is reaching its goal. Kenbrook is announc-

ing a very significant occasion: Sunday, July 31, 3:00 to 5:00 p.m., has been set for a Festival of Music and Groundbreaking! An invitation is extended to all who can come, to worship and fellowship on this festive day at Kenbrook, 501 Pine Meadows Drive, Lebanon, Pennsylvania. Bring lawn chairs or blankets, and perhaps a picnic lunch if you can remain for evening relaxation.

### Roxbury Promotional Dinner

A promotional dinner celebrating the continuing growth and service of Roxbury Holiness Camp was held in April at the Lighthouse restaurant, Chambersburg, Pa. Revival meetings, held in a dance hall in 1932 and following years, led to the first camp in 1936. For those first camp meals were cooked in iron pots over open fires for the thirty campers, who ate under the trees. Now a large kitchen and dining room provide for meals, while 88 cabins, motel rooms and camping facilities provide for the thousands who stay over night. Three tabernacles: children, youth and adult: replace the rented dance hall as places of worship.

Simon Lehman, master of ceremonies at the dinner, referred to Bishop Charlie Byers as "Mr. Roxbury." Brother Byers has been in charge of the Camp since the early days and is presently Camp Director. The Evangels, Mifflintown, Pa., frequent musicians during Camp, provided music.

The stage from which they sang is the center of the Lighthouse Restaurant, Chambersburg, Pa. It is owned and



operated by Leroy and Connie Kipe. Leroy said, "I could not preach, but through gospel music I can present the gospel to my patrons." Gospel singers are featured every Saturday evening at the 330-seat restaurant. Leroy is the son of Rev. George Kipe and Connie is the daughter of Rev. Gary Sadler.

## MISSIONS



**Marilyn Ebersole**, a member of the Palmyra congregation, left June 27 to begin her second missionary term in Africa. Having served from 1969 to 1973 in Rhodesia, she now will be serving as lab technician at the Macha Mission Hospital in Zambia.

**Lewis and Gladys Sider** arrived home July 4 from Rhodesia, having completed their Voluntary Service assignments. Lewis served as Financial Secretary for the Rhodesian church since 1975. The Siders served as missionaries in Africa from 1946 to 1961 prior to their most recent assignment as VSers.

## MESSIAH COLLEGE

### Rhodesian Couple Graduated

Christopher and Musa Moyo of Bulawayo, Rhodesia, were recently graduated from Messiah College. Christopher *cum laude*. Husband and wife, they both received the Bachelor of Science degree, Christopher majoring in biology and chemistry; and Musa majoring in Home Economics.

During his years at Messiah, Christopher was president of the International Students Association and an aid to the manager of Gospel Team.

Both are graduates of the Matopo Secondary School and are members of the Matopo Brethren in Christ Church. Christopher plans to teach in secondary education.

## CONFERENCES

### Allegheny

The **Mechanicsburg congregation** had as their guest on Wednesday evening, June 8, Rev. Albert H. Engle. Rev. Engle introduced and autographed his new book. Mr. and Mrs. Darrel Knepper, representing Fellowship Chapel, showed slides during the WMPC meeting on June 1. The pastor at Mechanicsburg is Rev. Charles Burgard.

The pastor of the **Shermans Valley congregation**, Rev. Earl Lehman, gave the Baccalaureate Message for the Tussey

July 10, 1977

Mountain High School on Sunday evening, June 12.

### Atlantic

On Sunday, June 26, the **Adney Gap congregation** installed as their pastor, Rev. Gene Craighead. Rev. Craighead had previously worked with the American Rescue Workers Mission and replaces Rev. Steven McIlveen at Adney Gap.

The **Fellowship Chapel congregation** held a Dedication Service of their new chapel on Sunday afternoon, June 12, with Bishop Henry A. Ginder bringing the message. Rev. Alvin Book is the pastor.

The **Pequea congregation** hosted the 18th Annual WMPC Fellowship of the Atlantic Conference on April 28. Speakers for the theme, "Love the World Through Me, Lord" were: Rev. Alvin Book, Mrs. Modestine Davis, Mrs. Jaeron DeBoe, Mrs. Nancy Sherk, Mrs. Wanda Heisey, Miss Eva Mae Melhorn, and Dr. Virginia Kauffman. The pastor is Rev. Gerald Wingert.

### Canadian

The **Port Colborne congregation** held a Groundbreaking Service on Sunday afternoon, June 5. Leading the Fund Drive for the construction project which is now underway is Lester Fretz. The pastor is Rev. Gordon Gilmore.

### Central

Guests of the **Beulah Chapel congregation** on Monday evening, June 13, were Charles and Cara Musser, missionaries from Nicaragua. Elam Dohner, pastor of the Phoneton congregation was guest speaker on Wednesday evening, June 15. James Stauffer, Ashland Seminary, is serving as interim pastor until the arrival of Ken Gibson later this summer.

"The Messengers" presented a sacred concert to the **Carland congregation** on Sunday evening, June 12. The pastor is Rev. Eric Stanton.

Bishop David Climenhaga will install **Rev. and Mrs. Charles Ankney** as the pastoral couple of the **Pomeroy Chapel congregation** on Sunday, July 24.

### Midwest

The pastor of the **Palm Valley congregation**, Rev. LeRoy Eberly, reports good interest for the first quarter of the year. Sunday morning attendance has averaged 40.

### Pacific

The trustees of the new **Alta Loma congregation** have made plans to prepare one of the houses on their newly purchased land for a Church Center. A Bible study for the youth is now in progress. Rev. J. Ralph Wenger is the pastor.

The **Ontario congregation** held a special banquet on May 20 in the fellowship hall of the Upland Church to raise funds for a new fellowship facility. A concert was held following the banquet. The chairman of the building committee is George Hostetler and the pastor is Rev. Jerel Book.

### Births

**Funk**: Melody Ann, born June 5, to Mr. and Mrs. David Funk, Fairview Avenue congregation, Pa.

**Lebo**: Lauren Michelle, born June 10, to Paul and Atha (Knepper) Lebo, Mechanicsburg congregation, Pa.

**Musser**: Matthew Daniel, born June 13, to Daniel and Christine (Clepper) Musser, Mechanicsburg congregation, Pa.

**Potteiger**: Angela Kristine, born June 6, to Mr. and Mrs. James N. Potteiger, New Providence, Iowa.

**Stapleton**: Brandi Danielle, born June 6, to Delmon and Alice (McDaniel) Stapleton, Phoneton congregation, Ohio.

**Sweeney**: Luke Garrett, born May 10, to Mr. and Mrs. Mark Sweeney, Mechanicsburg congregation, Pa.

### Weddings

**Armell-Myers**: Laura Jeanette, daughter of Mr. and Mrs. Alvin Myers, Meshoppen, Pa., and James Garland, son of Mr. and Mrs. James Armell, June 4, on the lawn of Messiah College, with Rev. George Kimber officiating.

**Spinello-Hyatt**: Mary Ann, daughter of Mrs. Anna Hyatt, Manheim, Pa., and Joseph Samuel, son of Mr. and Mrs. John Spinello, June 4, in the Lancaster Brethren in Christ Church with Rev. Isaac S. Kanode officiating.

### Obituaries

**Russell**: Herbert Thomas Russell, Springfield, Ohio, died June 10, 1977, at the age of 62. He is survived by his wife, Imogene; four sons: William, John, Mickey, and Steven; a step-daughter, Betty Harkins; a brother, Ora; and a sister, Ivy. The funeral service was held in the Littleton Funeral Home, Springfield, with Rev. Elam Dohner officiating. Interment was in the Ferncliff Cemetery.

**Shonk**: Bertha R. Shonk, Manheim, Pa., died June 1, 1977, at the age of 85. She was the daughter of John S. and Fianna Ruhl Shonk. She is survived by two brothers: Amos and Harry. She joined the Brethren in Christ Church in 1904 and was a member of the Mt. Pleasant congregation at the time of her death. The funeral service was conducted at the Manheim Church with Rev. Isaac S. Kanode and Rev. B. E. Thuma officiating. Interment was in the Ruhl's United Methodist Cemetery.



#### THE CHRISTIAN ALTERNATIVE

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him, thereby, if he but knew it, headed for a *Gulag Archipelago* or some other servitude. Yet in Christ whoever cares to can find freedom—the glorious freedom of the children of God, the only lasting freedom there is. Again, to quote from St. Paul's epistle to the Corinthians, "Where the Spirit of the Lord is, there is liberty." It may well be that western man has turned away from the great drama of the passion in favor of fleshly fantasies of the human will and appetities. Yet, if the preaching of the cross is indeed to them that perish foolishness, to those who believe, it continues to be the power of God, whereby affliction is seen as part of His love and out of a public execution burgeoned the most perfect hope and joy the human heart has ever entertained.

We despair to be living at a time of breakdown of power, because it's in the breakdown of power that we may discern its true nature. When power seems strong and firm we are most liable to be taken in and suppose it can really be used to advance human freedom and well-being, forgetful that Jesus is the prophet of the losers', not the victors' camp, and proclaims that the first will be last, that the weak are the strong and the fools the wise.

Let us then as Christians rejoice that we see around us on every hand the decay of the institutions and instruments of power, intimations of empires falling to pieces, money in total disarray, dictators and parliamentarians alike nonplussed by the confusion and conflicts which encompass them. For it is precisely when

every earthly hope has been explored and found wanting, when every possibility of help from earthly sources has been sought and is not forthcoming, when every recourse this world offers—moral as well as material—has been drawn on and expended to no effect, when in the shivering cold the last fagot's been thrown on the fire, and in the gathering darkness every glimmer of light has finally flickered out, it's then that Christ's hand reaches out, sure and firm, that Christ's words bring their inexpressible comfort, that the light shines brightest, abolishing the darkness forever.

So, finding in everything only deception and nothingness, the soul is constrained to have recourse to God Himself and to rest content with Him.